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ent of their grievances with their res-

rate told them that if they would leave

at his office, with any plan for the redress of their grievances, he could do all in his power to forward it. From that time until the present, strikes have formed the most practicable means for the command of the workmen for enforcing their rights: and though on some occasions they have been precipitated injudiciously with unfavorable re-

highly reprehensible in all cases, their faults on the whole have been of the greatest importance in securing for laboring men rights which otherwise they could never have attained.

machinery and processes the necessity of long-continued hours of manual labor by the working classes continually grows less. Hitherto the capitalists have appeared to take it for granted that all the advantages resulting from such inventions should enure to them.

...and none of them go to accent the bearing men to whose ingenuity the world is indebted for the greater portion of such improvements. But this will not always be so, for the time will come, as the world progresses in knowledge, science, and productive power.

efficiency in their trades will be able to earn a good support for themselves and their families by even less than eight hours' labor a day, while the community will be growing richer all the time, increasing freedom and not slavery is the rule of human progress.—N. P.

**VARIOUS ITEMS.**

New York has nearly a million of children in school, and expends over 6,000,000 for educational purposes.

The German Catholics of Cincinnati, the members of about 800, hold

The bankers of Wall street, N. Y., find it profitable to spread a daily lunch for their clerks in the bank, to prevent temptation to liquor which is

The report for 1871, at the National Bureau of Education, shows that throughout the Union there are 5,860,74 persons over ten years of age who cannot write, and are therefore classed illiterates. There are nearly six

At the late General Conference of the Methodist Episcopal Church, the role of the discipline on immoral con-

the buying, selling, or using of intoxicating liquors as a beverage; dancing, playing games of chance, attending theatres, horse-races, circuses or dancing schools; or taking part in other amusements of an immoral tendency."

the propagation of the gospel among the Jews is reported to be about £3,000. They have twenty-five missionaries, and the results of these missions to the Jews have been that there are now between 20,000 and 30,000 in the Christian Church in England.

The commendable endeavors of the  
authorities to enforce the Sunday

course bitter opposition. In the locality the beer saloon keepers have held meetings of remonstrance, but without prospect of success. The first Sabbath of August was the first attempt to the present instance to enforce the law. On

A LETTER has been received at this office containing \$2.00 but not a scratch of it to indicate who it is from or what shall

We cannot urge too strenuously attending  
the renewal of all whose subscription  
has expired or will soon. Look to the  
past and always keep it before you; once  
passed and it is soon and easily forgotten.  
Next week will appear one of Mr. C. A.

itation of *frimila*. A large number of  
overs have already been ordered for dis-  
tribution, and an extra quantity will be  
ordered to supply other orders.







Anti-masons.







































## The Christian Cyclopaedia.

Chicago, Tuesday, Oct. 1, 1872.

Rev. J. BLANCHARD, Editor.  
P. O. Box 1, H. H. A. Associate Editor.  
W. K. KELLOGG, Correspondent.

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RENEWALS.

WILL NOT EVERY FREEMAN OF THE

CYCLOPEDIA TO WHOM THE ADMONITION

SHOULD APPLY, PLEASE RENEW?

—HIS SUBSCRIPTION—HIS EFFORTS

TO PROMOTE FREEDOM—HIS ZEAL

FOR THE CAUSE.

[See notice on third page.]

FATHER HYACINTH.

This interesting priest is married;

and yet he declares that he has no

Catholic and no priest.

This is the fundamental error of

this noblest man, who would be a

reformer if he had a Luther by his

side and a "Reformation" which he

could join. But he has neither.

He reads the Independent for what

he writes, for the last eight or ten years,

and yet he declares that he has no

what one doctrine, true or false, which

has been gathered from his columns!

What one stable and clear truth concern-

ing morals, or religion, or marriage,

even, could be have derived from his

teachings, which he has never denied

and which by men of equal standing,

in the paper at least, with those who

have asserted it! And yet the Independent

is the ablest and most honest

paper of the class. Because of this

and of the kind of men who

write for it, it is the kind of sheet

that a Protestantism with Freemasonry

in its communion and controlled as ours

by the lodge, as a silent partner

controls a firm, must be inherently

disruptive to one doing from like things

in Rome. And it is melancholy to see

this brilliant and sincere man, nursing

the chimerical "God has not made"

and stretching his every way to

show a merit which God has never

driven back from a spurious and worldly

Protestantism, whose national organs

have been themselves to party poli-

tics for want of a reasonable and

disinterested and unprejudiced point of

view, and the religious press of the

Sublimity reading of their subscribers,

the relative merits and demerits of

Germany and Great Britain.

These pseudo-Farther papers hail

Hyacinth; but do they teach him?

He says he is still both Catholic and

protestant; and yet the mere man in

trade, whose power which he defies by his

marriage, who he calls "Catholic" and "protestant,"

God is the maker of neither. We have

but one legitimate priest, and all the

rest are Christian deers, the usurpers of

the name and function. Our High

Priest haunts "unchurching priests," and

and "we are complete in him."

"The priests" and "the clergy" of the

world, who with more or less dis-

seigning of the title than the priests of

the Vatican; and yet Hyacinthine

to the priesthood of a shrunken and

deserted Pope rather than the

rest of the Christian deers. He sees

the American Patriarch, he-led by a

National Congress/Conciliar which is

run by that past board Priest "Grand

Chaplain Quin," and the Independent,

Compensation and Attendance, say

with Masonic reverence, "Amén, so

Me be it."

One is curious to know, what is the

reflections, if they have reflections,

of these papers which are sustained by

and which in turn sustain Freemasonry

in the management of our churches, and

are not a time passing religiously

divine and purify and encouraging? It

seems to break his hands around. Is

popery human? So is Masonry. Are

its rites and ceremonies stupid and tri-

vial? Is the lodge a place of

popery a counterfeit religion and

not a church's attempt? Freedom

is Christ in theory, but naturalism

in its dominion, while it is

not making but inventing, and impen-

it shuts its dark doors in Christ's

It drops its face to a fiction; his at-

teme as a myth; and his name as a

sectary! Is it therefore

the lodge, seals like Hyacinth,

shocked by lying from the abuses of

popery should shut back from a

lodge ridden Protestantism with Christ

on its lips, and the worst venom of

its tongue, to seal like Hyacinth,

I know a man in Chicago who has

not visited a lodge for years, who sends

his dues promptly to "Lodge No. 54

in the State of Mass. And there are

many more who do so. They say that

the lodge does with equal promptness.

Is this Protestantism which is to be

the spiritual home of fugitives from Rome?

DIFFICULTIES AND A WAY OF ESCAPE.

"I would like," says one, "to sustain

the people and the old Republican Party

But Grant seems to be a man of no

character, and I feel that I cannot

interpret a man, and I feel that I cannot

companion of a sportsman and doubtful

characters and a man who makes bad

mistakes in his appointments. And

yet I feel that I cannot interpret a man

are covertly but really committed to

Sabbath and temperance laws. Say

what you may one plank in their platform

really means no Sabbath and free

will say

"Well then, suppose you vote for

Oreilly."

"That would do for the simple

purpose of beating Grant; but Oreilly

is more properly assumed than

Grant, but he has advanced many

reforms, but whenever they have

been practical, they have been

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fact to our conversation broke in

with—"That your women say up

there at Kail College? We've gone

down here where I should like to pray

against a me of yours."

This good friend, who was very

sincere and well-meaning, but he under-

stood not the spiritual meaning of the

theory of prayer. So with Prof. Tyn-

dal. Though two villages, one with

and the other without prayer meeting,

will in a few years show clearly

enough that God has answered prayer.

prayer, the attempt to reduce prayer

to an algebric equation, or to try to

measure on God as one tests the power

of steam or the strength of a wire rope

by its gross ignorance or something

more religious. Like the ignorant Em-

peror Julia, who, acknowledging the

power of the Christians and believing it

to be in their care for the poor and

for the education of their children, set

on an imitation of these Christians

of their religion which was perhaps

the greatest attempt to uproot the Christian

system ever conceived, but was

frustrated by his early and tragic death.

The very same principle the founda-

tion of the Christian faith. The

happy result is that every lodge has

pledged to the command of our Sav-

ior: "Whatsoever the before ye shall

do men should do unto you ye

ought so to do to them." The Em-

peror made men to be to him in an

easy way than through Christ. Hence

the secret brotherhood. And the same

dark spirit has hovered for centuries

over the central pillar of the

light and truth of the Christian system,

and when he can no longer bind their

eyes he would give them all the material

and intellectual benefits of that

system, and then he would turn

himself to himself, with his routine of

worship and traditional superstition.

But, man without Christ, "can do

nothing." The attempt to erect in

the place of Christ a system







## Work and Labor of the Craft

MONITOR  
Illustrated with Explanatory Engravings. Price, \$2 50











Guernsey County Anti-Secret Conven.  
Hou.

The next business was to organize a county association. Mr. Wallace presented the following constitution which was adopted:

*Preamble.*—Believing that in "union there is strength," we, a part of the

your eyes for the last time upon earthly  
tabernacles, may it be, as doubtless it  
will be, to open them in fairer mansions.  
"eternal and in the heavens," whose  
duration shall never wear out or lose its  
beauty, and whose happiness is allowed

as a request was made for correction I thought that I would send you a statement. You can do with it as a please. I was one of the party who and Mr. Brownlee.

Respectfully yours, Wm. Muxcy.

on to the secret orders, because  
do not know that these orders  
their domestic, civil and religious  
ies in jeopardy, as they will know  
ey read the *Christian Cynosure*.  
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cieties will not prevent your chil-

Freemasonry ought not to  
be fellowshiped by the U. P.  
Church or any other  
Christian Church.

Single copy, 25 cts. \$2.00 per dozen.  
Address, EZRA A. COOK & CO.,  
25 N. Clinton St., Chicago.

**The Christian Republic,**  
MONTHLY. AT FIFTY CENTS A YEAR.  
Published at Columbus, Miss., and pleads for a  
free Church and against Secret Orders, Whisky  
and Tobacco. Friends of Reform, RALLY.  
Rev. S. C. FARMSTEAD, Editor.

WHO WILL RESPOND?































its facts—its all things are open to investigation and proof, and its other trials are, in fact, its own refusal examination, thorough investigation; on the contrary it holds challenges all, friends and foes, learned and unlearned, small and great, men and women, with their powers to an examination, critical, experimental, and to science and fact.

So much for Masonry and the Evangelical Church.

—The above from the translation from a leading, or rather the leading, Evangelical minister in Oregon, is a piece of intelligence; and, especially as showing the cringing and vague teachings of the church against Masonry that is in this country.—E. C. CYNOSURE.

## News of our Work, ILLINOIS.

Letter from our General Agent—A Wonderful Testimony.

ROSELIE, Ill., Nov. 1st, 1872.

Editor Cynosure:

DEAR CYNOSURE: I am just in from Astoria on the early train waiting for the train to Oregon. We held meetings four successive evenings at Astoria with increasing interest and attendance from evening to evening. The great feature of the meetings was the testimony of Bro. Stark to the correctness of Morgan's Revelation. He also gave his reason for joining the lodge as he was a sincere and true Mason, for leaving it when he was converted. He joined to obtain his rights from a Masonic opponent in the law, and left because he found that Christ and only Christ could save him. He then asked left breast with a sharp instrument saying "Remember the law of Morgan and his first thought was, I am now necessary to the murder of that man."

I announced the evening previous that he would speak, which created a stir among the craft. One member of the fraternity after urging him to keep silent, said "If you go on with this work of Masonry, I could stand by and see you shot with balls." See is Mason's charity in Astoria. Bro. Stark and Harry of the M. E. Church, Bro. Henry and his earnest brethren are doing a good work scattering truth and pushing forward this discussion.

I shall retain pleasant recollections of my visit to, and of the kind friends in Astoria. May God bless and prosper them.

Yours for the cause.

J. P. STODOLARO.

PENNSYLVANIA.

Another Tramp through York City.—Lodges and Weeds—A Prudent Wife.

YORK, Pa., Nov. 5, 1872.

Editor of the Cynosure:

Since my last report, we have made five expeditions into townships of York county, scattering tracts, etc., and talking to the farmers about poisonous weeds, forswear, and evil habits of their children. We were well received, and their money by means of tax assessments. I walked about one hundred miles and had a good time, all things considered. I found many men and boys chewing away at the weed as though life depended upon it, and numerous rods tossed me a fearful salute about poisonous drinks; but only about four or five empty-headed hounds had sufficient audacity to utter a word of defiance of me. I was met by a crowd of sneaking at night, into the various traps which Masonic knaves set with tempting bait to catch those who have money and influence. I found good work was being done in this work and I regret that I did not do it in 1868, when I first entered the secret army. I hope many of the readers of the Cynosure will adopt this work and warfare and give up the step-ladder to live on the high ground of the temple, and does a little rest.

On one of my expeditions I met a Freemason who had more dollars than sense. He had his chest full of money and asked me to join him in a manner that evinced a profound knowledge of all the laws relating to securing his fortune. He said he had paid \$775.00 for Masonic fees. I asked "What do you expect to get for all that money?" He replied to go with some one to stay with me at night when I am sick. After giving him tracts and expressing my firm belief that he would soon give up the step-ladder to live on the high ground of the temple, I left him a young man, who would have been a clever gentleman if he had steered clear of lodges and weeds.

On another trip I met a Freemason in a buggy, and he stopped them, gave him tracts and told them that Freemasonry was a grand

humbly from cellar to garret. He began to reply to my remarks, but his wife, who stood by him, interposed in her voice, placed her hand on his mouth and said she believed all I said was true. I think this man's unaided memory is tolerably well guarded, and it would be well if all the Good and Noble Grand worthies had energetic Dutch mates with hands big enough to cover their husbands' mouths securely.

And to meet it.

Yours for the way,

N. Y. O.

NEW YORK.

Convention at Canandaigua—Address by Brothers Richard Clayton, Hawley and Rathbun.

(An interesting account of this convention was sent us by Elder Barker which we are sorry to say was lost in the confusion of the office resulting from the fire. In lieu thereof we present Bro. Stratton's report from the West.)

A mass convention of Christians opposed to secret societies met in Bemis Hall, Canandaigua, at 11 o'clock, October 16, 1872.

Rev. J. B. Barlow of Saratoga county, was called to the chair, and L. N. Stratton was chosen secretary.

Committees were appointed as follows.

Permanent Organization.—Rev. H. Gregory, W. DeWey, Esq., and Rev. M. Frink.

On Business.—Rev. Calvin F. Hawley, Rev. E. Barnetson, C. Merrick, Esq., and Rev. D. P. Rathbun.

On Finance.—Rev. S. Bedford, Esq., and M. Burdette, Esq.

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Rev. H. Gregory was called upon to make some remarks in regard to the reasons for calling the convention, in which he was so instrumental. He made a clear and terse statement in the "lay of the land," and the "position of the enemy," and suggested that "if you go on with this work of Masonry, I could stand by and see you shot with balls." See is Mason's charity in Astoria. Bro. Stark and Harry of the M. E. Church, Bro. Henry and his earnest brethren are doing a good work scattering truth and pushing forward this discussion.

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On Finance.—Rev. S. Bedford, Esq., and M. Burdette, Esq.

On Finance.—James Harris, Esq., Charles Merrick and C. F. Hawley.

Rev. H. Gregory was called upon to make some remarks in regard to the reasons for calling the convention, in which he was so instrumental. He made a clear and terse statement in the "lay of the land," and the "position of the enemy," and suggested that "if you go on with this work of Masonry, I could stand by and see you shot with balls." See is Mason's charity in Astoria. Bro. Stark and Harry of the M. E. Church, Bro. Henry and his earnest brethren are doing a good work scattering truth and pushing forward this discussion.

I shall retain pleasant recollections of my visit to, and of the kind friends in Astoria. May God bless and prosper them.

Yours for the cause.

J. P. STODOLARO.

PENNSYLVANIA.

Another Tramp through York City.—Lodges and Weeds—A Prudent Wife.

YORK, Pa., Nov. 5, 1872.

Editor of the Cynosure:

prayer meeting was continued until nine o'clock. Such a meeting seldom occurs here. "Oh, how I longed in her voice, placed her hand on his mouth and said she believed all I said was true. I think this man's unaided memory is tolerably well guarded, and it would be well if all the Good and Noble Grand worthies had energetic Dutch mates with hands big enough to cover their husbands' mouths securely.

When, however, the holy proceeded to business, it was to organize an Anti-Secret Association for Ontario County, auxiliary to the State Association. In the afternoon the organization was completed by the adoption of a constitution and the choice of officers as follows:

President, Rev. J. H. Gregory. Vice-President, Rev. J. W. D. F. Hawley. Secretary, Rev. S. Bedford. Treasurer, C. Harris. The officers of the society with W. DeWey and one other said (name not given) were appointed as an executive committee.

The audience increased in size and attention as the afternoon advanced. The evening brought the people by hundreds early together to hear. During the half hour of religious exercises, the new mass was made known throughout the audience.

Speaking began at half-past seven o'clock, by L. N. Stratton, who was followed by Rev. C. F. Hawley and Rev. S. Bedford. The exercises were not without dramatics, such as have often occurred at our meetings, transpired. The audience, made up largely of young people, were very respectful and attentive.

The convention as a whole was an entire success. And we would gladly give of brother Hawley's and brother Rathbun's speeches, but must simply conclude this report, as they are too long to be given in detail. The exercises were held in the hall of the hotel, which was first occupied by the first mass of modern corruption in the history of the world.

[The following were among the resolutions adopted.]

Resolved, That the obligations ceremonies and practices of the false pretense of the I. O. O. F. be repudiated and its members expelled from the lodge.

Resolved, That the members of the lodge who are found to be in violation of the obligations of the lodge, be expelled from the lodge.

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ruption. Some of the people I thought  
got their eyes opened a little at























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A man has no more right to say a uncivil thing than to act one; no more right to say a rude thing to another than to knock him down.—*Johnson*











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### Important Letter from the General

“Ourselves your servants for Jesus”

From the lecture field comes the Mac-

I am surprised, cheered and almost overwhelmed by the simple facts in my possession, indicating as they do the uprising of a great people, and the inception of a grand reformation. From

the old Granite hills of New Hampshire and the broad prairies of Kansas.

the inquiry, "can you not send an efficient lecturer to help us?" These earnest appeals are not to be passed in silence. Pleading for light, for truth, and for deliverance from the hand of the secret oppressor, the people have a right to be heard.

HOW SHALL THEIR CALLS BE MET?

A few earnest brethren have said: "Send us, we are ready." Owo brethren, not unknown to the readers of the *Cynosure*, write in substance: "I long to enter the work, but what assistance can you give for the support of my family? I cannot leave the pastorate without some guarantee for the main-

believe this brother is neither wanting in faith or courage. He is simply obeying the injunction to "provide for his own and especially for those of his own household." The "works" mentioned are worthy of his hire and the faithful laborer is God's servant and your "fellow-sinner," not from God he undoubtedly will come, and for those who have been so long in the "desert" a "just recompense of reward."

IN WHAT WAY CAN THIS BROTHER BE HELPED?

First, This eminent trait that cannot be done by drafts on an empty treasury.

Second, It is unjust, not well bidden to the cause for a few wealthy individuals to furnish the necessary means for the work, even though a select number of the brethren are willing to do so. Said an earnest worker to be handed up \$100 for the cause recently, "I am willing to give and work of others will contribute and work according to their ability; but there is a just proportion between giving

success." This is the sentiment of others who have favored and feel that youthful reformers of their infancy have not yet gotten weary in well doing. Truly, Experience has proven that the young are the best of all for such work. This plan will succeed in some instances, but as a rule it is too premature to rely upon. At one point there are several wealthy and zealous friends I spoke three consecutive evenings to large and attentive audiences. I have been able to raise money in a more extreme case, but it shows the necessity of adopting some plan to insure greater uniformity and justice in the prosecution of this work.

It is a good idea that each one of us should suggest:

I would suggest: First, If your church is opposed to these anti-Christians, let them know it. Second, Let them know the time and obtain an expression from the members. It is decided to have the subject discussed appoint a committee to make a list of names of those who pay rates for expenses; give salaries, etc., etc.

If you have not such "atrocious" folk from which to start, let some man or woman secure pledges in advance and then it might be best supplement and

from the audience. When you witness saying there are so many persons who are not interested in the cause of the poor, we understand that these persons mean business and are in earnest. If it is only the wife's note that is something trifling, and the husband's note is something more important, we feel that you will be able to get to your ability no one would doubt you are asking more, or little it is enough.

Now, brethren, let us begin to agitate the question at once. Truth will be discovered and the way prepared for the more successful and lasting discussion of the cause of the poor. We are not to be satisfied with a desire for facts and mere information induced.

Let your message be a subject of discussion for the press and the power of the Holy One. In some cases the cause of the poor has been especially followed by previous calls in the churches, and there is a feeling of interest in the cause of your enjoying a like precious privilege. Christ's words "Without me ye can do nothing" are the basis of our meeting; and the supplementary statement of Paul, "I can do all things in him who quickeneth me," is equally as plain.

Let us then be like the Lord Jesus, who came to give us more liberty and nobler purity, encourage ourselves. Individually, let us be able to stand in the substance, and offer up our petitions for God to be glorified in the Father who is our Father. Fraternally yours,

J. F. STODOLSKY















## The Christian Cynosure.

Chicago, Tuesday, Feb. 18, 1873.

Rev. J. BLANCHARD, Editor,  
The Christian Cynosure,  
P. O. Box 100, CHICAGO, ILL.

THE CHRISTIAN CYNOSURE is devoted to  
the publication of articles, and the  
discussion of questions of religion,  
politics, and general interest. It is  
published weekly, and is sent to  
subscribers free of charge. It is  
not responsible for the opinions of  
its contributors, and it is not  
responsible for the opinions of its  
readers. It is not responsible for  
the opinions of its contributors, and  
it is not responsible for the opinions  
of its readers.

OUR NATIONAL ANNIVERSARIES.

The one meeting at Congress Institute.

N. Y., February 20th, chiefly to assert

that plank in our platform—

"We believe that one is a Christian

and not a heathen government, and

that this fact should be recognized in

its organic law."

The use of the Missouri meeting

would be so far. The following will

interest our readers:

"We have a National Association to

secure the religious amendment of the

United States Constitution, and the

National Association opposed to secret societies,

and each of these holding National

Conventions. Like the National

Association, these are only different

branches of the same movement, and

difficult to tell on whom the brand of

was may fall, or to which will be al-

located the honor of the Missouri

meeting. If my guess is assumed, how-

ever, that the success of the one is the

triumph of the other—From the

United Presbyterian.

There will be no contention between

these two great gatherings for one and

the same purpose, for the post of honor

is all the way there, and the one who

advances to the "Captain," who is

everywhere present to those seeking

him in truth.

We rejoice that the United Presby-

terian correspondent (P. J. L.)

perceives so clearly and states so for-

wardly the identity of these two

movements. If our National Presby-

terian contained the name of Christ, the

Memorial Convention would be the

style itself the "Church of Jesus

Christ of Latter Day Saints," then

subverts Christ's fundamental doctrine:

"They twain (not twenty) shall be one."

If we put "Christ" into our

National Constitution

Freemasonry in control of the

country, it would be but a Mon-

umian compulsion. But Freemasonry

is not out of this country before

Christ can be put into its Constitu-

tion.

ARE WE FALSE ALARMISTS?

The Cynosure has spoken

of professedly religious papers, espe-

cially those claiming to represent the

orthodox ideas and doctrines of New

England, as leading the churches into

an apostasy from the faith of Christ.

Is there a general wickedness of

things are necessary. Let a few leading

clergymen, and a few stock companies

owning religious papers, omit from their

teachings all the soul-enslaving truths

taught by Christ and his apostles, and

substitute something which will neither

arm nor offend the carnal heart. Per-

severance in this course for a little while

and "men will not endure such doctrine."

Is there a general apostasy from

the door. And we are told explicitly

"That day [i. e., of Christ] shall not

come except there shall be a falling

away first; and that man of sin be

revealed, the son of perdition," &c.

Let us learn on this subject from

the enemies of the Gospel.

The Milwaukee Sentinel, in a late

editorial, says:

"The distinctive principles of John

Calvin's 'plan of salvation' are generally

repudiated by the rank and file of

the Congregational denomination in the

West. They do not believe in the Tri-

nithe original sin, in the impenitence

ment, nor in the endless punishment

of the wicked after death."

A kindred spirit, the Chicago Times,

takes up the, to them, joyous theme

that

"It is perfectly safe to say—first

that—this alone in every ten years

Christian divines discredit the mystic

fact about Adam, Eve, the forbidden

fruit, the serpent, and the 'fall of

man, the children of God

against.

If we mistake not, these same

two prints send Jefferson Davis' North

Union proposition to reconstruct the

Union with slavery in it, and New

England, or, 'Puritan England' as

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played an infernal plot to invade the

land and life of man far more than a

heavenly. The Catholics have been

the backbone of the Christian army,

and Christianity has been more ready

to cure and damn than to bless and

comfort man.

Now we supposed that country

was that civility which, at least, com-

mands all rude behavior to the host

who entertains us. And we are unable

to do so. The "Christianity" there

is man who comes into the United

States Government, whose Supreme

Court has from the first sworn its

witnesses by the God of the Bible,

and, before continuing on that same

oath, the Christian religion, and

then, assume that it is so, and treat it

accordingly. We would as soon call

that knaves glib talkers, who, be-

cause he had no parents of his own,

should go to a girls family and be-

lieve that the bread those children

have set before him.

But this question of "civility" is

so rectified by the Court of heaven,

that it is not worth the trouble of

women who are not yet convinced that

this world made itself, and threw in

the multiplication table to measure its

work. And whether this Toledo con-

vention is a declaration of war on the

country or not; since, if their godless

crew be true, we shall fare as well, in

their state of eternal nothingness, as

we do, so we say it is not still

worth the trouble of the Toledo

convention, and it is not

in his heart, there is no God."

THE PATENTED RUINED BOARD

IS RUINING US.

Several Pantheons (temples of every

god) were built by emperors, the most

significant at Rome. Every national

monument built, at first, some

popular faith, and the popular faith

showed men who believe nothing in

common can do nothing in common.

Deriving vigor from unity, the

tribe or nation made conquests, and

incorporated the gods of conquered

peoples into the national religion, or

superstition, which is its human sub-

stance. They thus broke down the

barriers of superstition by having a

multi-armed god, and an oath for each

god, beside the impossibility of knowing

which God to swear witness by, a

plurality of gods in a conscience or a

right, and the many gods of the

world are either an obvious impossibility, since

Mercury will patronize thieves, Venus

prostitutes, Mars, murderers, and Bac-

chus, drunkards and liquor sellers. Nor

can we determine, in the case of the























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ed up Masonry, Odd-fellowism and Granges; they all seem to hate the h on this subject of secrecy.

The grange is called by some a society with a secret, and not a society; we think this a foolish assertion. I said in my last letter that the grange partook of the lure of Masonry, and it does; their next to become a member is a comable like that of the Masonic lodges.

I say it is nothing like Masonry; the master of the Center Grange is wron; the State Treasurer is a Ma- and it is my opinion that Masons the State and National Grange. If is the case, it must be a Masonic tution. Very respectfully, n.







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proportioned figure may be made offensive by beggary and filth; and even truths, which come down from Heaven, though they cannot forego their nature, may be disguised and disgraced by unsuitable language.—*Cocoper.*

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Not an Organ.

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For the past two years or more we

known as the Patrons of Husbandry, has made rapid progress in the Western States. Its "head center" is in Washington, the fountain head of corruption at the present time. Gettembly this society was started for the benefit of farmers, and owing to this taking name many farmers are annually taken in, but when the proper time comes they will probably be sold out to the highest bidder. One by one the Western Agricultural press has succumbed to this reform "Credit Mobilier," and we have

pendant journal in all that country

The editors of the *Farmer* have steadily refused to become the organ of any ring, clique, or secret organization, which is pretty good evidence of their uprightness and honesty.—*N. Y. Sun.*

DUPLESSIE MORNAY said in the sixteenth century to the unbelieving who denied Providence, "Wilt thou judge of a drama because thou hast only looked on one passing scene? And because that in this scene innocence succumbs, wilt thou accuse the poet of having forgotten justice? Wait awhile, and listen to the note which follows."

in his turn, thou shalt say that the

do not then see that we are children who would control the drama of all ages by one note." Morsey said truly. God plays a drama of which the acts are ages—He in whose eyes a thousand years are as one day. He who is patient since life is eternal!—*Bernier*.

---

There are who give themselves to work for men—  
To raise the lost, to gather orphaned babes

Cold is the world; they feel how cold  
 it is,  
 And wish that they could warm it. Hard  
 is life  
 For some. They would that they could  
 soften it;  
 And, in the doing of their work, they  
 sigh  
 As if it was their choice and not their  
 lot,  
 And, in the raising of their prayer to  
 God,  
 They crave his kindness for the world  
 he made  
 Till they, at last, forget that he, not  
 they  
 Is the true lover of man.

—JEAN BUNSWLOW.

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25 to May 10.

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John Winklebush, Rev. J. Wilkison, I.  
Young.

Holiness is the service of the Christian,  
fulfilling his exercise, comfort his gra-  
cious reward.







## News of our Work.

## INDIANA.

Letter from Bro. Higgins—Meeting of Great Indian at Monmouth.

INDIANAPOLIS, Indiana, Apr. 30, 1873.

DEAR BROTHER C.—I finished up my work in Hamilton County yesterday evening. Since I last wrote you I have lectured at five different points, viz: at Bethlehem, five miles south of Westfield; at Spencer, Boxley, West Grove, and Liberty Chapel. Owing to the rainy weather, the large meetings were lessened, but despite the obstacles on our way, all the meetings were largely attended, and I have every reason to believe that God has been doing. I leave the County Association in a whole new state of enthusiasm, and in good working order.

Last evening I lectured at Liberty Chapel, on "The Revelation of Moses." A driving rain had been falling all day, and my expectations were very low. But the meeting proved to be one of more than ordinary interest. It had been noised abroad during the day that the lodge at Deanning would be out in full force, and reply to me through Mr. W. M. Jones. And sure enough they came. Bless with activity and strength of voice, to an unusual degree, I spoke for nearly three hours, and established the fact that, as Masonry has been revealed; and exhibiting the immoral, anti-Christian, and anti-republican character of both their ceremonies and obligations. I had a heated discussion on the part of the ternity; but a word would one of them; but in defense of their wicked system. The victory was complete.

This morning Brother John Jessup, a member of the Wesleyan church, and a renowned Mason, and Old-fellow, took his buggy, and brought me to Cicero, where I took the train at half past six, arriving here at 8 o'clock and thirty minutes. I was met by a large number of people, and the meeting was held in the morn. Indeed, I have a number of men engaged, as the Hoosier say, in "shucking corn."

Upon arriving at this place, the first thing I did was to "do" the city.

Well, I think it will do. It seems to be growing very rapidly. The State House presents, however, a very shabby and dilapidated appearance, not all in keeping with the handsome architecture that prevails, as a rule, throughout the larger part of the city.

I am now sitting in the depot, awaiting the train for Vincennes. The ferry-boat, from whence I go to Parkersburg, Indiana, thence to Monmouth.

Faithfully, etc., John T. Kioskas.

## WISCONSIN.

A New Reform Organization.

IRONTON, Wis., May 24, 1873.

Editor of the Cyclopaedia.

Dear Sir—Regarding the *Cyclopaedia* as the herald of all true reforms, I feel inclined to send you an account of a society recently organized here, called "The Christian Reform Society," for the purpose of the Christian.

has for its objects: "To bear testimony against sin, and seek the removal of the following evils:

1st. The spirit and practice of war.

2nd. The interperse use of alcoholic and narcotic stimulants.

3d. Oath-taking and secret societies.

4th. Pride and extravagance in dress, equipage, and in the home of the individual.

We meet monthly, and on each meeting one of the foregoing topics will be taken up, an address be delivered, and the object of the society is to have thirty persons give in their names at the time we organized, and we expect many more; but we do not expect to cease operation, in opposing any of these evils, and the society is to respect the slaves of tobacco and secret societies will have their wrath kindled against us. "But if God be for us who can be against us?" We are not have a small society organized in this manner, and so push on the great work of reform.

Yours faithfully,

H. H. HOSKIN.

## AN ACKNOWLEDGMENT.

A. SWIFT, Esq., Your favor of April 21st received. Please accept the grateful acknowledgments of

JOHN LEVISON.

Philadelphians to have the grandest Masonic edifice in the world, valued at millions of dollars. Thousands of misguided men, vainly "traveling east in search of light," will doubtless bow down at this idolatrous shrine, and will see the same spirit in a line and march to Babel, and will cry out, "Babel is Diana of the Ephesus!"—Bible Zoster.

## Correspondence.

Schuyler Colfax at Greenacres, Ind.

GREENACRES, Ind., April 29, 1873.

DEAR SIR—On last Saturday I was over at Greenacres, and saw the anniversary of the I. O. O. F.

About 400 marched in procession, making quite a display of yellow-metal.

They were dressed in various shapes and dimensions. After they had marched once to more than gratify the curiosity of the lookers-on, they filed in at the college chapel, which was some fifty to sixty rods from the way, and half the crowd went of doors.

Services were commenced by music from the (horns) band. Then followed a song by the choir (some five or six voices accompanied by a new organ).

This song of "Hail," I suppose was some collection of stinging-line music.

Then prayer was offered by President Andrews. From the absence of records, I was unable to ascertain the number of the order. He prayed, of course, for the harmony and well-being of the order; that its principles might be spread throughout the land; and that it might be a blessing to the world.

He closed in the name of Christ.

A rush from a window being removed, and a temporary rush improvised.

Schuyler Colfax introduced the Hon. Schuyler Colfax, standing in the aisle as the orator of the day.

Schuyler Colfax, smiling graciously, alluded to his public life, and remarked that for twenty-two years he had been a public servant, and was now on the verge of his sovereignty.

He produced a paper, and produced a part of Freemasonry in the Morgan outdo.

He stated that for twenty-seven years he had been a member of the Independent Order of Odd-fellows, and was by no means ashamed of it.

He thinks we are in the era of the earth, and referred to the achievements of modern science and industry to prove that we are in the era of the earth.

He stated that the human race was not one family, but a number of families, and that he did not say anything in regard to the method of the order, or in making any reference to the order.

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into the hall, and were required to pay \$1.00 each before partaking of the good things prepared. There was no escape from the dinner, and the order was placed and scarcely fastened. They were very enthusiastic over the oration but rather grim over the dinner. It was understood that Mr. Colfax would have lectured on the same place in Pennsylvania, on Monday, the 29th.

In regard to discussing the anti-entire religion I think we need to be of Old-fellowship an equal share of the opposition.

From conversation with members of the order, they appear to be very much excited in their charitable work. I will explain, the Courtville lodge is still young, and none of the members are as yet fit subjects for receiving the honors, which the order is said to bestow; and of course it is necessary to confront the opponents of the order with a clever report of its good deeds, they are spending their money funds quite liberally, and a few outside of the order.

I have attempted to give you a brief report in a rough way of the doings of the O. F.'s at Greenacres. Perhaps they were getting somewhat better from our sources. Mr. Colfax is a winning speaker if you give him all the field. We need some one approaching his ability to disconcert little art-masters and to get people who are more of our own.

Yours in Christ, J. P. PHILLIPS.

An Incident of the Morgan Investigation.

DEKALB, Ill.

Editor of the Cyclopaedia.

I was one of a committee sent to Rochester to investigate the part of Freemasonry in the Morgan outdo.

The business was conducted by the O. G. Spencer, of Cambridge, Ontario Co. As the investigation proceeded, the Judge called on a witness to give testimony in the case. The witness was asked if he was acquainted with Capt. Wm. Morgan; he said he was, and was asked what he knew of him; he replied, "The last time, your honor, that I saw him, he was crossing the Atlantic in a potash kettle." Instead of making it a potash kettle, the judge had to laugh. If over a short get a complete raking down by a lawyer that one did.

A. CALDWELL.

The above is from a long letter mainly taken up with an argument against the position of this paper on the Morgan case. The writer's statements evidently apply to the "Sanitist Mormons," who do not, we think, have any connection with the Sanitist movement of the Utah church. The latter is generally understood by the public to be a movement for the reform of the whole system. There have been none but false priests in Christ.

CONFEREES' NOTES.

Another delegate may be expected from Michigan.

We are expecting some to organize a new society in the State of Michigan.

We are anxious to elect this month, so that we can send a delegate to the annual meeting in May.

Now a word in regard to your excellent paper, *The Christian Cyclopaedia*.

The paper is very good, and is well written, and is full of interest.

With which I am well pleased; and in my opinion is doing a work for the good of our race, and for the honor of God's cause which no other periodical in our country is doing.

I hope it will be patronized and sustained by every anti-sect society person in the land.

A. OLIVER.

Now which comes only through the O. F.'s, and is a mistake of the kind.

and is deeply interested in that Delta, O. affair, is it not far from here, but I only heard of it through the *Cyclopaedia*.

There is no tyranny in the *Cyclopaedia*, and it is not a mistake of the kind.

Masonic lodge, is it not a mistake of the kind.

is it not a mistake of the kind.

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and hold  
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those who  
conduct, or  
against her,  
says the lent















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### THE MONMOUTH CONVENT

10

### The Secretary's Report.

PART SECOND,

We come now to our  
topic, viz: To notice a few  
FUNDAMENTAL TO OUR SUCCESS  
NEED TO BE MORE DEFINITELY  
PLACED.

1st. What societies are oath-bound. It seems to be agreed among us that oath-bound societies are wrong, and ought not to be tolerated; but it does not seem to be well settled as to what societies are to be thus considered. An emphasis put upon the term oath-bound seems to imply that there are societies that are not oath-bound, and that these may be tolerated.

Now in looking in upon the structure of these secret societies, we are indeed led open to public inspection and to the knowledge that each and all are characterized by an obligation, designed primarily to secure inviolable and perpetual secrecy, and to the maintenance of the favoritism to the fraternity, to the subjection and obedience to the messages, officers and members of the same. Appropriate provision is made, especially both in the beginning and the close of this obligation to invest with special solemnity and binding force the mind of the individualized obligation, to the maintenance of the society as the heart in living members, and as each heart has some peculiar to itself, but is in every one the source of vital action or life. These secret societies then are variations of the obligation, but the obligation in all cases is the source of action and life. The obligation to the Jews. The Jews call their obligation a covenant, or oath. The Giddu call theirs an obligation, pledge or covenant, and avoid the word oath. The secret temptation order call theirs a covenant, or oath. There are not how many more, but they have not any immediate connection with the

The question is whether we admit that those who don't tell the truth are not bound by an oath, are not bound. Shall we judge of this organ of secretism by its name or by its nature and use? or shall we make it stand by the decisive test, and adjudge it to be a cover for all the unfruitful works of darkness and make no effort to look behind this covering?

A comparison of the obligation of the new representative orders may be made by arriving at a satisfactory answer to this question: will show we think positively that to attempt to distinguish secret societies as good or bad according to whether they are or are not confessedly founded is to mark a distinction where there is not a difference.

One word preliminary. We say that we consider positive proof that the obligations we quote are genuine, but time will not allow us to give the proof. Nor with this Assurance will that be necessary. Here the vow or oath of the secret order of the Jesuits.

"I A. B., now in the presence  
 almighty God, the blessed Vir-  
 gy, the blessed Michael the Arch-  
 angel, the blessed St. John the Baptis-  
 t, the apostles St. Peter and St.  
 Andrew, the saints and sacred ho-  
 lies, I do solemnly swear, I do  
 declare from my heart, that I  
 mental reservation, that Pope Gre-  
 gory XIII's Vicar General, and I  
 and only head of the un-  
 church throughout the earth; and  
 y virtue of the keys of binding  
 and loosing, I do hereby excom-  
 Christ, be both power and dispo-  
 king, princes, states, com-  
 wealths, and governments, all re-  
 legal, without my heretofore con-  
 firmation, that they may safely be de-  
 before, to the utmost of my pow-  
 all debt, and all other claims, and  
 sers' rights and customs agree-  
 usurpers of the heretical or Prot-  
 authority whatsoever, especially  
 he now pre-ordained authority and  
 England, and all adherents in  
 that they be usurped and heretice  
 the sacred mother church  
 some.

I do renounce and disown an-  
nounce at due to any heretical  
principle, or state named Protestan-  
cedience to any of their inferior  
strates or officers. I do further  
the doctrine of the Church of Eng-  
the Protestants, Huguenots, and  
those who are dammed who will  
take the same. I do further de-  
that I will help, assist and advise  
any of his Holiness' agents, in  
place wherever I shall be; and  
attempts to extirpate the heretics  
heretics' doctrine, and to destr  
their pretended power, legal or  
rise. I do further promise and  
notwithstanding, to  
with any manner of religion  
for the propagation of the  
heretics' interest, to keep secret  
to state all her agents' counsels, at  
trust me, and not to divulge, di-  
rectly or indirectly, by word, writ-  
ing, or otherwise, to any person

cumstances whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me, by you my charitable father, or by any one of this convent. And which I will be bound to swear by the blessed Trinity, and blessed sacrament, which I am now to receive, to perform and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness my real intentions to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the eucharist, and witness the same further with my hand and seal, in the face of this holy convent."

This surely is an oath in most solemn and peipable form. But the evil of it does not consist in the fact that it is in form end terms an oath. The evil lies in covering up with secrecy blasphemous and treasonable assumptions, designs against government and the truth of God, in the slavery it imposes, in the hypocrisy and lying and nameless crimes which it compels.

The oaths of the Masonic orders are many times more numerous than their degrees, which some limit to thirty three, and others carry to hundreds. As a representative oath we may take that of the Master's degree, and of this we will only give an extract as it is generally known to both Masons and Antimasons. The extract we give will show the oath form, some of the principal things sworn to, and the imprecation or penalty. It is thus:

"O, A. B., in presence of Almighty God and this worshipful lodge, do hereby solemnly and sincerely promise to observe and keep the following regulations [the sum of which is always to labor, ever conceal and never reveal an iota of the secrets of Masons or Masters of the Craft, and to be true to a Master Mason to any of an inferior degree, nor to any other being in the Craft, nor to accept to trust or to be a part of any other lodge or association of unlawful brethren] with- in the body of a just and lawfully constituted lodge. Furthermore, I do solemnly and swear that I should I ever see the grand hall- way sign of distress given, or the word accompanying it, and the person who is giving it, I will not tell, nor will I say to his relief at the risk of my life, should there be a greater probability of losing his life by my saying my own; and that I will not say again: This lodge nor a brother of this lodge is the value of one cent, know- ing that I will do it, and I will do it for others if in my power to prevent.

that I have not, speak with a  
 Master Mason, neither will I  
 his back for fear of what will  
 arise from it. I will not ap-  
 preize him of all approaching danger if  
 in my power; that I will not violate  
 the secrets of my Master, wife,  
 mother, sister or daughter; I know  
 that they must be such: I know  
 that I will not be a traitor to  
 my Master, and that I will not  
 shall remain as secure and inviolable in  
 my breast as in his own.  
 I will be true, obedient, and  
 I will leave all my election; and they  
 left at my own election; that I will  
 obey all regular signs, ceremonies and  
 laws of the lodge; that I will not  
 laws rules and regulations of the lodge;  
 that I will go on a Master  
 Master's errand whenever required, even  
 should I have to go to the ends of  
 the earth; that I will not be  
 beresheaded; that if any part of this  
 my solemn oath or obligation be omit-  
 ted, I will not be a traitor to my  
 Master, and that I will not be a  
 traitor to my Master, and that I will  
 announce thereto whenever informed.  
 To all which [more like it] I most  
 solemnly swear.  
 I will not be a traitor to my  
 Master, and that I will not be a  
 traitor to my Master, and that I will  
 binding myself under no less penalty  
 than that have my body severed in two  
 parts, and my soul in three, and my  
 and soul, my bowels burned to ashes  
 in the center, and the ashes scattered  
 to the four winds of heaven.  
 So help me God, etc.

No one will pretend that this is not an oath. And to us it is a wonder that any man can fail to see that it is an enslaving and immoral oath, not merely profane, but both bloody and blasphemous.

Of the Ku-Klux-eths who hesitated to proceed from form to deed, the Rev. J. J. Dwyer, pastor of the Methodist church at Springfield, Mo., has written a most thorough form. They swear by the God of our fathers, the God of the Republic, by human skulls and human blood. The Rev. J. J. Dwyer of Springfield, S. C., gave an account of this oath on his trial at Columbia, where he was fined \$500 and sentenced to three years' imprisonment for being a member of that order. The account was reported to the *Cincinnati Commercial and Appeal*, March 19, 1873. According to this, the oath simply bound the cyclops to keep secret the signs and symbols of the order, and to forever oppose the Republican party to stand by the constitution as originally made by our forefathers; to do all in his power against the 13th, 14th and 15th amendments; to protect women and children from the clutches of As in Masonry the penalty for violation of the oath is death in barbarous and horrid

These three are all confessedly onths. They all indidcate a common parentage. The institutions which they are the life ore evidently of a common nature; differing only as species and varieties of the of the same genus among animals differ. The Jeauits have lately been expelled

men. And there is not a single word in the language of Europe, not excepting words of the most vulgar and common, from which they have not borrowed, thus expelled. The aim of their oath is enough to wonder at this to excess. That God should have to expel them is in conformity to the adage that the like children, come home to the father. For certainly it would be as much to expect peace and safety in a country infested with numerous hands of thieves, burglars, highwaymen, and robbers as it is to expect that any country where the depredations of the lawless are so numerous and so unrestrained by any authority should be the seat of peace and that such is regarded as of the most sacred; obedience to it as meritorious and pleasing to God, and itself in proportion as it outrages the conscience and every principle of natural duty.

The secret one is not only of like  
 it strikes down true mankind  
 and resolves conscience as really as  
 the sword. The secret one is  
 false, wages a and men of which  
 do not know, thence; hinders  
 to do or to do evil, and he knows  
 hinders; hinders to keep criminal se-  
 cret; it help the ungodly in a way  
 require lying or perjury or  
 crime; and the criminal is  
 the guilt of murder upon  
 takes and him who imposes  
 covenant. It is in this hidden  
 that the wrong principle con-  
 and the most dangerous thing  
 all is, that it is *hidden*. The  
 is the principle of all  
 is in the church, which is  
 duty lies, moves, and has its  
 The secrecy is the most dan-  
 not, without which the iniquity  
 up in, and even the oath it  
 hold not exist. The secrecy  
 is the worst feature of all.  
 is the most dangerous of all  
 is associated with the  
 thoughts of God's presence

tributes as the oath, it itself an oath, call it what you may. But for the fact that our oaths are alike as it respects secrecy, we would say that of Ku-Klux is the least objectionable. It is certainly more exact in interpretation than would be with patriotism and morality. Neither the of the Jesuits or Mormons. And yet our government out of Ku-Klux and charters the oath of a man to states prison only to keep the Ku-Klux oath and adhere to Klan, while the taking of an oath of supremacy to a foreign power or an invisible empire by a man or Mason is made a passport to the highest honors in our country.

these secret orders are oath-  
ought to be suppressed, I  
we all agree. But now let us  
the obligations of two or three  
not usually considered oath-  
and see if they are not really  
of the same genus. Here is  
of the Odd-fellow of the  
degree, taken by the candidate  
and standing upon a cof-

God, in the presence of all God, before whom the secrets of the heart are laid open, and in the presence of the loyal members of the congregation now assembled, do most solemnly and sincerely promise, declare that I will conceal and never divulge, or in any manner disclose, to any person or persons, the high canopy of heaven, and the precious promises of the Father, to a just and lawful brother, and that I will not, and forever will not, see him wronged without punishing him of approach; that I will attend his lawful summons, unless sickness or other cause or not being within three miles of the place of meeting shall prevent; and the faithful performance of which I pledge my sacred honor.

this he is restored to light, and  
 this question is: "Was I not  
 a Jew also?—Upon a coffin  
 lay I, did you stand upon a coffin  
 to remind me of my oblige-  
 ment? Now ask in all candor  
 if I promise, upon honor as it  
 is, to be really associated in the man-  
 ners and with the thought of  
 presence and attributes, and with  
 the loss of the death penalty, as is  
 the son's oath? And is it not as  
 true and truly an oath then? Be-  
 fore is pronouncing to do good or  
 evil, and when it may prove to  
 be at the time. To conceal those  
 things which are not to be said  
 is a treason or of doing me a wrong  
 on a promise of obstructing his  
 justice. That promise never to re-  
 ceive him an act of contempt  
 upon a promise. That makes it  
 a duty not to wrong one class  
 as a sacredness in the duty of  
 toward others, and thus makes

law of God which forthwith equal solemnity to man being. A fitting saving and corrupting and Satanic threat of ed in a symbol. Is not really an oath-bound We think it is as real- Jesuit's or Mason's.

you a plague, so it is  
 good Temper: as  
 is, in a full belief in the  
 power of Almighty God,  
 of other witnesses, do  
 unreservedly promise  
 follows the temper  
 which you all know.  
 that you will never  
 the private work or busi-  
 ness of any one, and  
 the same, and that in  
 will yield a cheerful ob-  
 edience to laws, rules and usages;  
 that you will not  
 wrong a member of this  
 or all, and that you  
 your power to promote  
 the order and the cause of

the impression which  
here, we have an ex-  
cort from the officers,  
eases to your solemn ob-  
in the chaplain prays  
obligation as "high and  
as even constituting a  
with special, new and sol-  
as God's covenant of  
of his church does,  
other covenant does  
to do, but by mor-  
ding himself into the  
After this, the officers  
candidate, repeating some  
and each closing with  
your vow." or "Remem-

conclusion, it was not possible to prove that the secret order had been issued or that the order had been fulfilled saying that the order was being covered up and that the order had been revealed and that the order had not been known." The court said that such persons had been

ins disregarded oath all the  
of evil that character-  
parent oath of Mason-  
more clearly and fully de-  
the likeness is sufficiently  
the question of parent-  
not an oath. It is at  
Mason's oath in its in-  
as a child is like a  
of a rose with any other  
hell as sweet or not, no  
the waters of a bitter

which disowns its  
 we dismiss the topic.  
 tion of the Patrons of  
 We give the essential  
 and fourth degrees,  
 presence of the God of  
 say in the first degree,  
 Ruler of the Universe,"  
 degree, but in the fourth  
 —, in the presence of  
 Father, and these with-  
 ily pledge my sacred  
 will never divulge or in  
 tever communicate the  
 order or any part thereof  
 except to a brother  
 I will give correct  
 tion to a brother on

called upon by them  
is the conspiracy for  
vantage of the rest  
; the making void  
implication. Thus for  
n. The fourth adds:  
to communicate the se-  
cret to one of a lower  
will conform to and  
constitution, rules and  
the National Grange, the  
relations of the State  
whose jurisdiction I may  
be supposed to hold a

[illegible]

posidon but a  
word. I would  
to the world. De-  
and threatening  
like as the farm  
ing process.  
an extraordinary  
pledge of com-  
ment. I am an  
on each other  
ly the same el-  
ference we can  
six oaths or ob-  
and features are  
in some them  
features and re-  
them all.

ground, nor do we  
pound, nor do we  
purposes other  
on covenant,  
form and lan-  
; or extra judi-  
by Christ, it is  
besides being in

warning, that it was  
if a sin is worse than  
not greater so the  
If any oath that man  
to annul this promise  
ing and universal law  
who seeks the approach  
and speak and war-  
sin, then a human oath  
law, excites from every  
very crime, make  
wrong and wrong to  
word if he be not the  
every Mason to cut off  
his own Mexican oath  
has an oath-power that  
it up; and give the  
and give the people  
dominating the power  
When that is accomplish-  
ed oath will be found  
but still then it is utterly  
set at as one useless  
ness, it is to be repented  
and form less.

Another point that is clearly settled respects the church with regard to membership to Masons and other fraternal secret organizations. The committee generally concurred that the right of proof or discipline is not to be applied to those who adhere to fraternal secret covenants. The right of proof and discipline is well defined. We do not attempt in this place to set limits, but suggest the hope that some light may come upon it, for the collected body during our session it is agreed that the right of discipline should apply to secret members only, that

Fourth topic that needs to be clearly apprehended, viz., the attitude adhering! If we attend his lodge, pay his dues, and so on, he insists that the order is indispensable, but highly useful, that is unquestionable to the order. But as I say, I see nothing in it as I understand it, that is Christianity; still as you are wrong and are grieved together with the lodge, I am sorry with Paul's meat.

[illegible]

Let it be covered the  
and books of Masonry de-  
this doctrine true, that it  
ment that makes the Maso-  
is a equally true, that the  
As it is written, "That  
of the flesh is black, and  
him, that which is born  
of dogslings, is the same  
So then here are three  
brother. Two of David  
truth and the Divine  
men is their malifor-  
have sought out a thing  
by a carnal oath that  
the same as the oath of  
of the natural and spiri-  
which God has establish-  
sent to and receiving to  
oath as obligatory on the  
makes the Mason, there-  
the obligation of that oath

to, so long the man remains a Mason, nothing contrary to the duty of a Mason is also to be blinding him. If he considers the blinding him, he is not made for Christ; he must not wear man's robes, but he must keep the lodge secrets and the criminal secrets of the members must only be assumed by the dress or any other sign or symbol, and he must not be allowed to risk his life to rescue them from difficulties if he need be, whether the right or wrong it is. If he has been a Mason, he must not be a subaltern virtue of a lodge, but a virtue to office, or verities, or as the traitors of Masonry where he write no more books. He has received the virtues of the lodge, "possessing" nothing more. He is received, it is the church that he is; not the member. He is not a member of the church, but of other people's consciences. If any other person than the lodge it is wrong he does it to please Christ, does he know it. For so long as he is a Mason, he is a Mason in his heart. He knows of the lodge; and his testimony to the innocence of Masonry is more vigorous to the church than any other testimony. He is a witness to the church, because his testimony is that of a number in good standing. He is of value to the lodge also in taking the lodge to the church, and in warning to the extent of taking a denit, for now he is in just the position to set the policy, to induce the members of the church, to signal the lodge to the church, to be perceived.

[illegible]



















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very proper. To swear for him would be odd. To swear the

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**Annual Notice.**—A large number of our fortnightly subscriptions commenced

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year. It is a good time for new subscribers also. The second volume of the weekly closes Oct. 9. Many have found a change from fortnightly very agreeable.

Official Corruption and the Master's Oath.

BY F. S. FREEMAN OF TUSCULUM  
COLLEGE, TENN.

Governments have always depended largely on the binding power of oaths

Not only in this world but in the next, the habituated to perjury will be an officer or even

the fear of God supposed to be implanted in every heart. Whatever, therefore, tends to weaken this deep-

ated fear of a higher power must necessarily weaken one of the stougest pillars of organized society. Whatever

when I reflect that  
burdened with oaths  
fails to retain them;

and just here Masonry strikes one of its heaviest blows.

This charge may sound strangely

against an institution which uses the  
atb so largely in the accomplishment  
of its own purposes, and sneaks so

Non-Comm.

BY A. OLD

The multiplicity of Masonic oaths has this weakening tendency. Take

ny man, I care not how conscientious, and require him to take an oath every day for a twelve-month and he will especially when more demands exposure. Th many who can talk lo

necessarily acquire a careless habit of wearing without thought or feeling upon the subject, and of forgetting his

months as quickly and as easily as he  
takes them. So Masonry swears men  
never and over again until but for

This weakening effect is terribly io-

pressed by the frivolous character of many of the Masonic oaths. An oath is in its very nature a solemn

ing, justifiable only on occasions of great moment. When it is used in trivial affairs it degrades at once into the battle is pressed moral courage demands neither flattery or

have carefully read the Master's oath

ing to think what an accumulation of coolery is there. It is verily a "fright-

al amount of twaddle," rendered pro-  
ane by the solemn mockery of an oath  
and the sanction of a death penalty.

To the uninitiated it sounds silly enough to bear men bind themselves to go on each others errands whenever

required even though they should have to go barefooted and barebodied.

they simply agreed among themselves to this arrangement; we should perhaps content ourselves with smiling

at their folly; but when they appeal to God in solemn form and invoke the death penalty we stand aghast at the least the agitation dividing the churches.

Of such is the state of the

At the breaking out of the late war  
company of rebel citizens in East

company of 1000 men in East Tennessee, to give vent to their rage against Andrew Johnson, who was

hung him in effigy and prayed and reached his funeral. They did it as

relly, but it soon became known, and the whole neighborhood where it was done, and many of those present felt the Catholic clergy there be seemed decidedly in and the reformation.











